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beginning on the task suggested by Small (*General Sociology*, chap. 1), i.e., a concrete statement of the social achievement in the United States up to the present time. The book is illustrated and has an appendix and index.

As an illustration of the betterment-work surveyed by the book one could mention the efforts of the Immigration Bureau in medical inspection; the Bureau of Animal Industry; the Weather Bureau; the Patent Office; the Census Bureau; Agricultural Experiment Stations, and the Bureau of Education.

The chief merits of the book are: (1) it convinces the reader that efforts at betterment are numerous and effective; (2) it contains a mass of information; (3) it is highly optimistic, even though the shadows are recognized; (4) its evidence of the author's acquaintance with sound social and economic thinking; (5) its concreteness; (6) the accomplishment of its author's purpose.

The actual in society must be the basis for working toward what is desirable. An inventory of the existing is necessary, and this book is a popular contribution in this field.

SCOTT E. W. BEDFORD

The Negro in the New World. By SIR HARRY H. JOHNSTON. New York: Macmillan, 1910. Pp. 495. \$6.00.

Sir Harry Johnston is one of the foremost authorities upon the Negro today. His new book represents the twelfth volume he has written upon this subject. Previously he has dwelt upon the Negro in Africa; but now he has turned to the New World and has described the life of the Negro in slavery and in freedom both in North and in South America.

The major part of the book is given up to a study of Negro slavery in the New World—the West Indies and North and South America. The laws in the various colonies are quoted with great fullness, as are, also, the observations of such well-known travelers as Dr. R. Walsh in Spanish America, Captain J. G. Stedman in the West Indies, and Frederick Law Olmsted in the southern slave states. From this testimony Sir Harry Johnston draws conclusions contrary to the traditional ones of his English-speaking readers. He finds the Spanish and Portuguese, whom many of us have been brought up to think monsters of cruelty, the most kindly among the slaveholders. Their treatment of the Indians, he believes, was

brutal, though not so brutal as it has been represented, but to their African chattel they showed consideration and sympathy. Placed in the order of kindness to their slaves, he ranges the nationalities as follows: Spanish, the least cruel, then the Portuguese, French, English, American, and last the Dutch, the severest of all task-masters. The writer shows that usually with all these people slavery grew more repressive and more terrible with the growth of anti-slavery sentiment and with the increased value of slave labor. He believes it wise to depict to his countrymen and to ours the horrors of the slave ship and the cruelties of the plantation, until all apologies for such conditions shall forever cease. For, as he says in his preface, "Given the same temptations and the same opportunities there is sufficient of the devil left in the white man for the three hundred years of cruelty of Negro (or other) slavery to be repeated, if it were worth the white man's while and public opinion could be drugged or purchased."

That part of the book which deals with the Negro today is rich in descriptions of the tropics—Jamaica, the Barbadoes, the Bahamas, Cuba, Northern South America, and Hayti. Here the Negro peasant is at his best, hard-working, law-abiding, courteously mannered. We see the women traveling to and from the market, their produce on their heads, and the men working in their home gardens. And this is depicted not by words only, but by dozens of illustrations. The pictures show us the enchanted islands of the tropics whose sunshine and palm trees and "spicy garlic smells" call us as in the East they called Kipling's soldier. When malignant insect life shall have been exterminated from these islands, then, the author thinks, they will prove our paradise on earth.

The opinion of so eminent a scholar and traveler regarding Negro character is of importance. He finds the Negro more given to petty larceny than the white man, less inclined to steal in a big way, but more inclined to steal in a little one. The charge of lust, and especially lust toward white women, he counts largely unfounded. "When cases have occurred," he says, "in the history of South Africa, Southwest, East, and Central Africa, of some great Negro uprising, and the wives and daughters of officials, missionaries, and settlers have been temporarily at the mercy of the Negro army, or in the power of a Negro chief, how extremely rare are the proved cases of any sexual abuse arising from this circumstance! How infinitely rarer than the prostitution of Negro women follow-

ing on such great conquest of the whites, or of their black or yellow allies."

He sees the Negro as a man, with faults and virtues as other men, and begins and ends his book with the thought that there is but one genus homo, *Homo sapiens*.

MARY WHITE OVINGTON

BOOK NOTICES

L'idée individualiste et l'idée chrétienne. By HENRI LORIN. Paris: Bloud & Cie., 1909. Pp. 61. Fr. 0.60.

The author of this brochure vividly describes the confusion of the nineteenth century after the rejection of the venerated principles of Christianity as basis of thought and conduct. An extreme individualism gradually heaped ruins upon ruins in the various fields of human activity; it gave birth to new forms of tyranny in government, to the pernicious doctrine of "laissez faire" in the industrial order, and to anarchy in social life. So now, step by step, laboriously the masses endeavor to regain the protection and privileges which religion of old freely secured for them. But failure awaits their efforts unless they return to these same beliefs, for through the teachings of the church only can we hope to harmonize a moderate individualism and a genuine solidarity.

A noble and enthusiastic appeal, indeed, but many will find it difficult to share the optimism of the author. Do not rather modern sociologists despair of ever reaching an agreement on metaphysical or religious bases, and advocate the sufficiency of a more immediate criterion of social values? Still there is hope in the fact that their conclusions tend, by no means, toward a denial, but toward a clearer and fuller restatement of the old formulas.

P. H. P.

Preventable Diseases. By WOODS HUTCHISON, A.M., M.D. Boston: Houghton Mifflin Co., 1909. \$1.50.

The use of social analogies to illustrate anatomical and physiological conditions is manifest in this very readable and helpful book. Malthus gave hints to Darwin. Most readers are more familiar with social structures and reactions than with the tissues and inner organs of their own bodies. Hence our author talks of the "republic of cells," and even of the rights and privileges of cells in order to make his medical explanations clear to the ordinary man.

For those interested in social movements to prevent disease and promote public health this discussion has great value. Tuberculosis, diphtheria, colds, adenoids, malaria, rheumatism, nervous complaints are explained and the best methods of avoiding them are indicated. The inheritance of disease is minimized while the efficacy of wise social measures of prevention is authoritatively announced.

C. R. HENDERSON